



Ayatul-Kursi &
Confirming Proofs of at-Tawheed



SHAYKH 'ABDUR-RAZZAAQ BIN 'ABDUL-MUHSIN AL-'ABBAD AL-BADR



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SHAYKH 'ABDUR-RAZZAAQ BIN 'ABDUL-MUHSIN AL-'ABBAD AL-BADR

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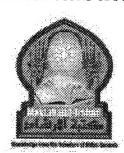
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BRIEF BIOGRAPHY OF THE AUTHOR

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He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

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Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

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The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,
3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen P (May Allah have mercy upon him).

4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (May Allah have mercy upon him).

5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allah have mercy upon him).

6. Explanation of the book "Aqeedah Tahaawiyyah".

7. Explanation of the book "Fusuul: Biography of the Messenger) By Ibn Katheer (May Allah have mercy upon him).

8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam Bukhari (May Allah have mercy upon him).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allah preserve him.

2. Al-'Allamah Shaykh Ibn Baaz—may Allah have mercy upon him.

3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allah have mercy upon him.

4. Shaykh 'Ali Nasir Faqeehi—may Allah preserve him.

INTRODUCTION

All praise belongs to Allah, the Exalted One, the Tremendous One, the Incomparably Great One, the Supreme and Exalted One, the owner of greatness, loftiness, and magnificence; I bear witness that none has the right to be worshipped except Allah alone Who has no partners; who is unparalleled in His attributes of perfection; And I bear witness that Muhammad is His servant and last Messenger (*sallallahu wa sallam 'alayhi wa 'ala sahib wa aali*).

To proceed:

This a concise treatise and short discourse clarifying the greatest verse in the book of Allah the Mighty and Majestic, 'Ayatul-Kursi'; It is an elucidation to what it includes of tremendous confirming proofs, clear evidences, and brilliant arguments that Allah the Mighty and Majesty is unparalleled in magnificence, perfection, and greatness; He is Glorified and free of all imperfection; there is no other lord and/or deity in

truth beside He; Blessed is His names and Exalted is He and there is no other true deity beside Him.

Allah, the Exalted says,

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ ﴾

"Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills.

His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great." [*Soorah al-Baqarah* 2:255]

This blessed verse contains a great and lofty status since it is the greatest verse of the Quran and contains the most excellent rank and highest station; there is not a single verse greater in the Quran other than it. A hadith from Allah's Messenger (*sallallahu 'alayhi wa sallam*) authenticates that Ayatul-Kursi is the most excellent verse in the book of Allah.

THE GREATEST VERSE IN THE BOOK OF ALLAH

Imam Muslim collected a hadith in his *Saheeh* on the authority of Ubay bin Ka'b (*radhiallahu 'anhu*) that he said,

قَالَ رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((يَا أَبَا الْمُنْذِرِ ! أَ تَدْرِي أَيّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَم ؟ قَالَ : قُلْتُ : اللهُ وَ رَسُولُهُ أَعْلَمُ ، قَالَ : يَا أَبَا الْمُنْذِرِ ! أَ تَدْرِي أَيّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَم ؟ قَالَ : قُلْتُ : ﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴾ ، قَالَ : فَضَرَبَ فِي صَدْرِي ، وَ قَالَ : وَ اللهِ ! لِيَهْنِكَ الْعِلْم أَبَا الْمُنْذِرِ)) .

"Allah's Messenger (*sallallahu 'alayhi wa sallam*) said, 'O Abul-Mundhir! Do you know

which verse from the book of Allah is the greatest? Ubay bin Ka'b said, "I replied, 'Allah and His Messenger know best'. The Prophet (*sallallahu 'alayhi wa sallam*) said, 'O Abul-Mundhir! Do you know which verse from the book of Allah is the greatest? Ubay bin Ka'b said, "I said, "Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." Ubay bin Ka'b said, "He smacked my chest and said, "By Allah! Congratulations, Abul-Mundhir for having knowledge." [1]

Meaning congratulations for this knowledge which Allah has gifted you, facilitated for you, and has blessed you with. The Prophet (*sallallahu 'alayhi wa sallam*) swore by Allah exalting this status and emphasizing this ambition.

Among Ubay's excellent perception and keenness (*radhiallahu 'anhu*) is that when the Prophet (*sallallahu 'alayhi wa sallam*) questioned him he continued in his search for the verse which is dedicated to clarifying the greatest matter in the Quran, *At-Tawheed*, an

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[1] Saheeh Muslim (810)

acknowledgement of its confirming proofs, and a mention of Allah's greatness and perfection which He is deserving solely to be worshipped. This was from the completeness of his understanding and excellent understanding of the religion.

He didn't cite a verse clarifying praiseworthy etiquettes, subsidiary judgments , past events, horrors of the Day of resurrection or similar to that; rather, 'Ubay selected the verse which is dedicated to clarifying and acknowledging *at-Tawheed.*

Perhaps you will grasp the full extent of his understanding in the religion; Ubay (*radhiallahu 'anhu*) did not choose this verse out of ten, twenty, one hundred, or two hundred verses; yet he choose it out of more than six thousand verses. How not so when he (*radhiallahu 'anhu*) was,

> **"the leader of the reciters....he amassed the Quran during the lifetime of the Prophet (*sallallahu 'alayhi wa sallam*) and reviewed it with the Prophet(*sallallahu 'alayhi wa sallam*) and memorized from Him blessed knowledge,**

and was a leader in knowledge and implementation (*radhiallahu 'anhu*)." [2]

Among his outstanding traits (*radhiallahu 'anhu*) is what Al-Bukhari and Muslim collected on the authority of Anas bin Malik (*radhiallahu 'anhu*) that Allah's Messenger (*sallallahu 'alayhi wa sallam*) said to Ubay,

إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ، قَالَ : آللهُ سَمَّانِي لَكَ ؟ قَالَ : اللهُ سَمَّاكَ لِي . قَالَ : فَجَعَلَ أُبَيٌّ يَبْكِي .

"Indeed Allah ordered me to teach you" He (i.e. Ubay) said, "Did Allah mention my name to you?" the Prophet said, "Allah mentioned your name to me" Anas bin Malik said, "Ubay began to weep."

Likewise you should contemplate in order to grasp Ubay's the full extent of understanding of the religion (*radhiallahu 'anhu*); his response to this question wasn't after long period of time like a week

[2] Siyar 'Alaam Nubalaa' by Adh-Dhahabi (1/390)

or a month in which he could review the verses and contemplate its meanings; rather he (*radhiallahu 'anhu*) merely responded immediately after the Messenger (*sallallahu 'alayhi wa sallam*) repeated the question; so he chose this blessed verse.

This verse contains a concise lesson, a beneficial statement, and clarification of *the three categories of at-Tawheed*; it amasses the statement and clarification of *at-Tawheed which* is not found in any single verse; rather it is found dispersed in many verses.

Shaykh 'Abdur Rahman As-Sa'dee said,

"This verse includes *at-Tawheed* as it relates to Allah's divinity, lordship, and His names & attributes; in addition to that it includes the completeness of His dominion and what His knowledge encompasses, the vastness of His Power, Majesty, Greatness, Loftiness, and Exaltedness over all of His creation. This verse alone contains the *'aqeedah* as it relates to Allah's Names and Attributes which comprises all of His most beautiful names and lofty attributes." [3]

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[3] Tafseer As-Sa'dee (page 110)

Ubay's keenness (*radhiallahu 'anhu*) in selecting this verse was profound and precise; and it demonstrates the great concern for *at-Tawheed* in the hearts of the companions. This is exactly what Al-Bukhari reported on the authority of 'Ayesha (*radhiallahu 'anha*) that the Prophet (*sallallahu 'alayhi wa sallam*) dispatched a man over a raiding party. The man would lead the prayer and would always conclude his recitation with Soorah Ikhlaas. So upon their return they mentioned that occurrence to the Prophet (*sallallahu 'alayhi wa sallam*) and He said to them,

> **"ask him why does he do that" so when they asked him he replied, "because it (i.e., the Soorah) a description of Ar-Rahmaan and I love to recite it." So the Prophet (*sallallahu 'alayhi wa sallam*) said, "inform him that Allah loves him."**

This companion cited that the reason for his frequent and constant recitation of Soorah Ikhlaas is because of its inclusive descriptions of Ar-Rahmaan; this is among what demonstrates the full extent of the companions' understanding of the religion and tremendous status *at-Tawheed* it has within their hearts.

Shaykhul Islaam Ibn Taymiyyah said, **"This necessitates that it is highly recommended to recite any of the Attribute of Allah mentioned in the Quran for indeed Allah loves that and loves whomever loves to recite it."** [4]

Since the rank *at-Tawheed* is the most significant of statuses likewise its verses (concerning *at-Tawheed*) are the most significant; the chapters talking about *at-Tawheed* are the most distinct of chapters; the verses of the Quran and its chapters vary in excellent as it relates to its wording and content, not as it relates to the one speaking with it.

Shaykhul Islaam, ibn Taymiyyah said,

"It is well-known that the preference Some of the verses of the Quran having virtue over other verses is not due to the One whom it came from because it is all from Allah, but what gives virtue to some parts over other parts is the meaning contained in the particular verses."

It is authenticated from the Prophet (*sallallahu 'alayhi wa sallam*) that he gave preference to Soorah Fatihah over other chapters in the Quran. He said,

[4] Fatawa Kubraa (7/5)

إِنَّهُ لَمْ يَنْزِلْ فِي التَّوْرَاةِ وَ لَا فِي الْإِنْجِيلِ وَ لَا فِي الْقُرْآنِ مِثْلُهَا .

"Indeed the likes of this Soorah have not been revealed in the Torah and Injeel" [5]

He (the Prophet) gave preference to *Ayatul-Kursi* over other verses; And in the authentic narration He said to Ubay ibn Ka'b (*radhiallahu 'anhu*),

أَ تَدْرِي أَيّ آيَةٍ فِي كِتَابِ اللهِ مَعَكَ أَعْظَمُ ؟ قَالَ : ﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ ﴾ فَضَرَبَ بِيَدِهِ فِي صَدْرِهِ وَ قَالَ : لَيَهْنِكَ الْعِلْمَ أَبَا الْمُنْذِرِ .

"Do you know which verse in Allah's book is the greatest in your opinion?" Ubay said, "Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." So the Prophet lightly tapped Ubay's chest and said, "By Allah! Congratulations, Abul-Mundhir for having knowledge."

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[5] At-Tirmidhi related it (2875)

There is not a single verse by itself in the Quran which embodies the matters of *at-Tawheed* which *Ayatul-Kursi* has; Rather in the beginning of Soorah Hadeed and in the later part of Soorah Hashr, Allah cites several verses (which embody *Tawheed*) but not a single verse." [6]

Ibn Qayyim said,

"No doubt, Allah's speech which He praises Himself, mentions His Attributes, and His Uniqueness is better than His speech in which he disparages His enemies and their characteristics. For this reason, Soorah Ikhlaas is better than Soorah Masad; and it is equivalent to one-third of the Quran. Ayatul-Kursi is the greatest verse in the Quran." [7]

[6] The scholars and people of *E īmān* response by verifying what Allah's Messenger mentioned that **"Say, He is Allah, the One"** is equivalent to one-third of the Quran (pg. 133).
[7] In the book "Shifaa'a' 'Aleel" by ibn Qayyim (2/744)

AN ENCOURAGEMENT TO RECITE AYATUL KURSI

Due to the great significance of *Ayatul-Kursi* an encouragement to increase its recitation and to make it a daily remembrance in which the Muslim preserves and repeats this verse throughout his day numerous times; and it is cited within the *Sunnah:*

1. An incitement of one's ardent desire to recite it after the five daily prayers is mentioned in the *Sunnah.* An-Nasaa'ee reported from the hadith of Aboo 'Umaamah (*radhiallahu 'anhu*) that he said, "Allah's Messenger (*sallallahu 'alayhi wa sallam*) said,

   مَنْ قَرَأَ آيَةَ الْكُرْسِي فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ.

   "Whoever recites Ayatul-Kursi after every obligatory prayer; nothing will prevent him from entering paradise except for death."[8]

[8] In the chapter "deeds done during the day and night" (100); and Shaykh Al-Albaani authenticated it in his book Saheehul Jaamee' (6464).

Ibn Qayyim said, **"It was reported to me from our Shaykh, Aboo Al-'Abbaas ibn Taymiyyah, may Allah purify his soul, that he said, "I haven't left reciting Ayatul-Kursi after every prayer."** [9]

2. An incitement of one's ardent desire to recite Ayatul-Kursi before going to sleep and whoever recites it as he lays down then a protector sent down and will remain until morning preventing any Shaytaan from approaching . In Saheeh al-Bukhari, from the hadith of Aboo Hurairah (*radhiallahu 'anhu*) that he said,

وَكَّلَنِي رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - بِحِفْظِ زَكَاةِ رَمَضَانَ ، فَأَتَانِي آتٍ ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ ، فَأَخَذْتُهُ وَ قُلْتُ : وَ اللهِ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - ، قَالَ : إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ ، وَ لِي

[9] In the book "Provisions for the hereafter" (1/304).

حَاجَةٌ شَدِيدَةٌ ، قَالَ : فَخَلَّيْتُ عَنْهُ ، فَأَصْبَحْتُ ، فَقَالَ النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - : يَا أَبَا هُرَيْرَةَ ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ؟ قَالَ : قُلْتُ : يَا رَسُولَ اللهِ ، شَكَا حَاجَةً شَدِيدَةً وَ عِيَالاً ، فَرَحِمْتُهُ ، فَخَلَّيْتُ سَبِيلَهُ ، قَالَ : أَمَا إِنَّهُ قَدْ كَذَبَكَ وَ سَيَعُودُ ، فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : إِنَّهُ سَيَعُودُ ، فَرَصَدْتُهُ ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ ، فَأَخَذْتُهُ فَقُلْتُ : لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - ، قَالَ : دَعْنِي فَإِنِّي مُحْتَاجٌ وَ عَلَيَّ عِيَالٌ ، لَا أَعُودُ ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ ، فَأَصْبَحْتُ ، فَقَالَ لِي رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ ؟ قُلْتُ : يَا رَسُولَ اللهِ ،

شَكَا حَاجَةً شَدِيدَةً وَ عِيَالاً ، فَرَحِمْتُهُ ، فَخَلَّيْتُ سَبِيلَهُ ، قَالَ : أَمَا إِنَّهُ قَدْ كَذَبَكَ وَ سَيَعُودُ، فَرَصَدْتُهُ الثَّالِثَةَ ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ ، فَأَخَذْتُهُ فَقُلْتُ : لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - ، هَذَا آخِرُ ثَلَاثِ مَرَّاتٍ تَزْعُمُ أَنَّكَ لَا تَعُودُ، ثُمَّ تَعُودُ، قَالَ : دَعْنِي أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللهُ بِهَا ، قُلْتُ : مَا هُنَّ ؟ قَالَ : إِذَا أَوَيْتَ إِلَى فِرَاشِكَ ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ حَتَّى تَخْتِمَ الْآيَةَ ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ ، وَ لَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ ، فَخَلَّيْتُ سَبِيلَهُ ، فَأَصْبَحْتُ ، فَقَالَ لِي رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ؟ قُلْتُ : يَا رَسُولَ اللهِ ! زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ

يَنْفَعُنِي اللهُ بِهَا ، فَخَلَّيْتُ سَبِيلَهُ ، قَالَ : مَا هِيَ ؟ قُلْتُ : قَالَ لِي : إِذَا أَوَيْتَ إِلَى فِرَاشِكَ ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الآيَةَ وَ قَالَ لِي : لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ ، وَ لَا يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ - وَ كَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ - فَقَالَ النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : أَمَا إِنَّهُ قَدْ صَدَقَكَ وَ هُوَ كَذُوبٌ ، تَعْلَمُ مَنْ يُخَاطِبُ مُنْذُ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ ؟ قَالَ : لَا . قَالَ ذَاكَ شَيْطَانٌ .

"Allah's Messenger (*sallallahu 'alayhi wa sallam*) entrusted me to guard the *zakat* collected from Ramadhaan. There came a person and he began to steal the food so I seized him and said, "by Allah, I will take you to the Messenger of Allah (*sallallahu 'alayhi wa sallam*). The person said, "I am in need and I have children; I am in severe

need." Aboo Hurairah said, 'I will let him go.' And in the morning the Prophet (*sallallahu 'alayhi wa sallam*) said to Aboo Hurairah, "Aboo Hurairah! What did your captive do last night? Aboo Hurairah said, "O Messenger of Allah, he complained that he had a severe need and having children so I showed him mercy and let him go." The Messenger of Allah said, "as for this person, he lied to you and will return. So I knew that he would return based on what the Messenger of Allah said (*sallallahu 'alayhi wa sallam*). For indeed he returned and I laid in wait for him; so he began stealing the food and I captured him." I said to him, 'I will surely take you to the Messenger of Allah (*sallallahu 'alayhi wa sallam*).' He said, "please let me go; I am in need and I have children. I won't come back." So I showed him mercy and let him go and in the morning the Messenger of Allah said to me, "Aboo Hurairah! What did your captive do?" I said, "O Messenger of Allah (*sallallahu 'alayhi wa sallam*) he complained of being in need and having children so I showed him mercy and let him go." He said, "as for this person, he

lied to you and will return." So I laid in wait for him a third time and he began to steal the food and I captured him and said, "I will surely take you to the Messenger of Allah (*sallallahu 'alayhi wa sallam)* as this is the third and last time. You alleged that you would not return and you did." The person said, "please let me go and I will teach you some statements which Allah will benefit you by them." Aboo Hurairah said, "What are they?" the person said, "When you lay down in your bed recite *Ayatul-Kursi* "Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...." Until the ending of the verse, then a protector sent down will remain and not a single Shaytaan can approach you until morning." So I let him go and when morning came the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said to me, "what did your captive do last night? I said, "O Messenger of Allah! He alleged that he would teach me some statements which Allah will benefit me by them so I let him go. The Prophet said, "What are they?" I said, "He said to me, 'as you lay

down in your bed recite Ayatul-Kursi from the beginning until the ending of the verse "Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." And he continued to say to me, "a protector will be sent will remain and not a single Shaytaan can approach him until morning." They (i.e., the companions) were the most aspiring towards the good. So the Prophet (*sallallahu 'alayhi wa sallam*) said, "As for this person, he spoke the truth even though he is a compulsive liar. O Aboo Hurairah, do you know who addressed you for the past three days? He said, "No." the Prophet said, "That was a Shaytaan." [10]

3. An incitement of one's ardent desire to recite Ayatul-Kursi in the morning and afternoon during the times of remembering Allah [11].

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[10] Saheeh Bukhari (2311).

[11] **Translator's note:** the author, may Allah preserve him, is alluding to after the Fajr and 'Asr Prayers.

فَعَنْ أُبَي ابْنُ كَعْب (رَضِيَ اللهُ عَنْهُ) أَنَّهُ كَانَ لَهُ جُرنٌ مِنْ تَمرٍ، فَكَانَ يَنْقُصُ، فَحَرَسَهُ ذَاتَ لَيْلَةٍ، فَإِذَا هُوَ بدابةٌ شَبَه الْغُلَام الْمُحْتَلِم، فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَام، فَقَالَ: مَا أَنْتَ؟ جِنِّيٌّ أَمْ إِنْسِي؟ قَالَ: جِنِّيٌّ، قَالَ: فَنَاوِلْنِي يَدَكَ، فَنَاوَلَهُ يَدَهُ، فَإِذَا يَدُهُ يَد كَلْبٍ، وَ شَعْرُهُ شَعَر كَلْبٍ، قَالَ: هَذَا خَلْقُ الْجِنِّ، قَالَ: قَدْ عَلِمَتِ الْجِنُّ أَنَّ مَا فِيهِمْ رَجُلاً أَشَدُّ مِنِّي، قَالَ: فَمَا جَاءَ بِكَ؟ قَالَ: بَلَغَنِي أَنَّكَ تُحِبُّ الصَّدَقَةَ، فَجِئْنَا نُصِيبُ مِنْ طَعَامِكَ، قَالَ: فَمَا يُنْجِينَا مِنْكُمْ؟ قَالَ: هَذِهِ الآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ ﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴾، مَنْ قَالَهَا حِينَ يُمْسِي أُجِيرَ مِنَّا حَتَّى يُصْبِحَ، وَ مَنْ قَالَهَا حِينَ يُصْبِحَ أُجِيرَ مِنَّا حَتَّى

يُـمْـسِـي ، فَـلَـمَّـا أَصْـبَـحَ أَتَـى رَسُـول الله – صَـلَّـى الله عَـلَـيْـهِ وَ سَـلَّـمَ - فَـذَكَـرَ ذَلِـكَ لَـهُ ، فَـقَـالَ : صَـدَقَ الْـخَـبِـيـثُ .

On the authority of Ubay ibn Ka'b (*radhiallahu 'anhu*) that he had a trough filled with dry dates and it use to decrease; so that evening he watched over it; Then unexpectedly appeared a beast resembling an adolescent boy. Ubay gave him the greetings and he returned it . Ubay said, **"what are you? Are you a Jinn or human?"** He said, "a Jinn" Ubay said, **"give me your hand"** as he gave Ubay his hand he noticed that it resembled a dog's paw ; and his hair resembled that of a dog's hair. He said, **"this is the appearance of the Jinn"**. He (i.e., the Jinn) said, **"the Jinn know that there is no man among them who is stronger than me."** Ubay said, **"So what news have you brought ?"** the Jinn said, **"I have been informed that you love to give charity so we have come take some of your food."** Ubay said, **"So what can save us from you?"** the Jinn said, "this verse

> that is in Soorah Baqarah **"Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists."** Whoever recites it in the morning will be protected from us until the afternoon; and whoever recites it in the afternoon will be protected from us until the morning." So when the morning came Ubay went to the Messenger of Allah (*sallallahu 'alayhi wa sallam*) and mentioned that to him. The Prophet said, **"the Evil one said the truth."** [12]

This text as well as the previous one proves the strong effect of this verse in protecting the servant, repelling the *Shayateen* and keeping them distance from the home, shielding the servant from *Shayateen's* plots and wickedness; and when recited while being afflicted by the *Shaytaan* (i.e., magic, Jinn possession etc.) it will render the afflictions null just as Shaykhul Islaam ibn Taymiyyah acknowledged in several places in his books.

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[12] An-Nasaaee' and At-Tabarani related it; and Shaykh Al-Albaani authenticated it in his book "Saheehul-Targheeb" (1/418).

He said in his book 'Furqaan', **"Whenever Ayatul-Kursi is recited coupled with sincerity to Allah it will render this null and void since *at-Tawheed* repels the *Shaytaan*."** [13]

He said, **"when one recites this verse coupled with sincerity to Allah while being afflicted by the *Shaytaan* it will render it null."** [14]

In addition, he cited a momentous principle in his book concerning *tawasul* and *waseelah*, **"one should recite Ayatul-Kursi coupled with sincerity and as he recites it the shaytaan would vanish, sink in the ground, or become hidden ."** [15]

He also said,

> **"The Shayateen don't have power over those who have sincerity to Allah and *īmān*: so for this reason the Shayateen flee from the home in which Soorah Baqarah, Ayatul-Kursi, the last part of Soorah Baqarah, and other than that from the Quran which afflicts the shaytaan; among the Jinn who inform soothsayers and**

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[13] In the book "Furqaan between the allies of Ar-Rahmaan and the allies of Shaytaan" (pg. 146)
[14] In book "Furqaan" (pg. 140).
[15] A momentous principle (pg. 28)

> **other than them of future events from which they stole by listening to what has been decreed. Soothsaying had become abundantly prevalent throughout the Arab lands. Subsequently when *at-Tawheed* appeared the Shayateen fled, rendered void, and became few in numbers. Afterward the Shayateen became prevalent in places where the effects of *at-Tawheed* are non-existent."** [16]

He also said,

> **"And these circumstances involving Shaytaans (i.e., magic, Jinn possession etc.) become null and weakened whenever Allah and His uniqueness is mentioned; while the Quranic verses that afflict the shaytaan are cited especially *Ayatul-Kursi* for it will void all these satanic superstitions."** [17]

The incitement of one's ardent desire to increase in reciting Ayatul-Kursi as mentioned in the *Sunnah* proves the Muslim's urgent need to it as well as what it contains of *at-Tawheed* and venerating the One who no falsehood can stand before Him; rather it destroys

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[16] In the book "An-Nabwaat" (1/280)
[17] In the book "An-Nabwaat" (1/283)

its foundation and shakes its structure; disperses and subdues it, and wipes it out.

The previous texts have alluded to the high recommendation for the muslim recite the verse eight times daily, throughout the day and night. Once in the morning and one in the afternoon; once when one goes to sleep; five times after the five daily prayers; in addition, every time it is easy for the muslim to repeat the verse with compounding its general implication and connotations; contemplating its intended purposes and goals. Having high regard for *at-Tawheed* in the one's heart and making assured its unbreakable hand hold within himself; and become fortified with his heart. Subsequently he clings to the unbreakable hand hold which does not unravel as clarified in the following verse after Ayatul-Kursi.

Reading the Quran without being mindful of its context, and reciting without contemplating its connotations is not what is required here when Allah has said throughout the Quran:

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ﴾

> **"Do they not then consider the Qur'ân carefully?"** [*Soorah an-Nisa* 4:82]

Then how much more do we have to ponder the greatest verse in the Quran (i.e. Ayatul-Kursi).

Therefore if there is no deep contemplation the effect becomes weak and its benefit is minimal. The statement of Ibn Taymiyyah was previously cited, **"Whenever one recites with truthfulness"** I have repeated his statement as to alert that merely reading will not fulfill the aim or actualize it goal.

The difference between one who recites Ayatul-Kursi with a unmindful heart and one who recites it reflecting and thinking deeply upon its tremendous implications and blessed connotations as it relates to *at-Tawheed* and venerating Allah will fill the heart of the later with *at-Tawheed;* his heart springs forth with true *īmān* and veneration of Allah.

Within reoccurring recitation of Ayatul-Kursi coupled with contemplation is a tremendous and significant benefit. How numerous are those who are heedless of it! Indeed giving importance to being mindful of *at-Tawheed* and consciousness of its pillars; its deeply rooted principles are within the heart, and expand *at-*

Tawheed within the heart is in complete contrast to one who gives little value to the matter of *at-Tawheed* let alone study it. The later suffices with studying it for a few minutes without the need of continuously being mindful and on-going studies.

Indeed this blessed, noble verse is comprised of ten sentences; within them is the *at-Tawheed* of Allah, his grandness and veneration, as well as clarifying the uniqueness of His perfection and loftiness which is actualized for one who recites it to preserve (it) and to find contentment (within it). In this verse is mentioned five of Allah's most beautiful names; in addition the mention of more than twenty attributes. The verse begins with the mention of Allah's unique divinity as well as the invalidity of divinity within anything or anyone else. Afterward the mention of Allah's perfect existence which does not have an end; and mentions His sustaining of Himself, executing the arrangement of His creations affairs; and mentions Him being infallible; and incapable of having deficient attributes like slumber and sleep. This verse also clarifies the vastness of His dominion and that everything within the heavens and earth is a slave to Him under His subjugation and supreme authority.

This verse cites that among the confirming proofs of His greatness is that is impossible for anyone from creation to intercede before Him except after being given His permission. This verse contains within it an affirmation of Allah's knowledge; that His knowledge encompasses all matters. So He knows what has already occurred and what will occur, and He knows concerning those things which did not occur, how they would have been if they had occurred.

In this verse clarifies Allah's greatness by citing the greatness of His creation. So if the Kursi is one His creations which expands over the heavens and the earth then what the case for the magnificent creator, the great Lord (Allah).

In this verse clarifies His complete extent of power and from it is that His feels no fatigue; meaning the maintaining the heavens and the earth does not burden Him. Afterward the verse is concluded with the citing of two of Allah's great names which are 'the most high' and 'the most great'. These two names contain an affirmation of Allah's highness as it relates to His self, power, and subjugation; and contains an affirmation of His greatness in which believing that He possesses all of the connotations greatness and

majesty; and that no one is deserving to be venerated, glorified, and in absolute awe of except for Him.

This is a summary of what this verse contains. It is a tremendous verse that contains majestic notions, profound connotations, spiritual Islamic knowledge which proves its greatness and majestic status.

A BRIEF TAFSEER OF AYATUL KURSI BY VARIOUS SCHOLARS

Shaykh 'Al-Allamah 'Abdur Rahman As-Sa'dee said in his tafseer of this verse,

This noble verse is the greatest, most virtuous and lofty verse in the Quran due to it containing tremendous matters and noble attributes. For this reason narrations of the Prophet have become copious in giving ardent desire to reciting it and making it a source for a person in the morning, afternoon, at bedtime, and directly after the five daily prayers. He, The Exalted, informs us of His noble self that He is,

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

"None has the right to be worshipped in truth except Him" meaning, 'no deity is deserving to be worshipped besides Him. He is the true and only deity who is designated for all forms of worship, obedience, and deification to belong to Him due to His perfection, completeness of His attributes, and great blessings; and due to the fact that the servant is obligated to worship His lord; to comply to His

commands, to avoid His prohibitions. and everything besides Allah, The Exalted, is false. So worshipping other than Him is invalid since everything beside Allah is a creation that is deficit.

Hence, worship to anything else besides him is fruitless being that everything besides is a creation, deficient, governed, and in need from all aspects; none of which is deserving of type of worship.

Allah, the Exalted says,

﴿ ٱلْحَىُّ ٱلْقَيُّومُ ﴾

"The Ever-Living, the Sustainer of all" These two Names are proof for all of His other Names, containing complete absolute proof which necessitates His other Names.

So **'the Ever-living'** is the One who has a perfect existence with necessitates all the attributes related to one's essence such as seeing, hearing, knowledge, ability and similarly to that.

And **'the Sustainer of all'** refers to the One who maintains Himself as well as others; and this necessitates all of the actions which the Lord of all

that exists is distinguished with from the actions He wills to do; such as ascension, descending, speaking, statements, creating, bestowing provisions, causing death, causing life as well as various types of governing the universe.

All of that falls under the Creator's maintaining and sustaining the creation. Because of this some of the scholars who verify knowledge have stated,

> **"These are Allah's two greatest Names, if He is called upon by these Names He answers, and if He is asked with these two Names He gives. From His complete existence and His sustaining of the creation is that: Neither sleep nor slumber over that Him."**

﴿ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ ﴾

"To Him belongs whatever is in the heavens and the earth" He is the Malik—the Owner and the sovereign and other than Him is owned. He is the Creator, the Sustainer, the governor of all affairs while other than Him is a creation, sustained **"by Him"**, govern over; not only Himself nor an weight in the heavens and in the; and the reason why He says,

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ﴾

"Who is he that can intercede with Him except with His Permission?" Meaning, no one will intercede with Him without his permission. All of intercession belongs to Allah, the Exalted. When Allah the Exalted wants to bestow mercy upon whomever His wills from amongst His slaves; He honor some of His slaves by allowing them to intercede on behave of others.

The intercession will not begin before given permission. Then He says,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ﴾

"He knows what is before them." Meaning He knows what has pasted. Thus His knowledge is comprehensive containing the details of the affairs, that which has already occurred and that which will occur, that which is apparent and that which is hidden, that which is known and unknown; and for this reason He says,

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ ﴾

"And they will never compass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth"

This (statement) directs (us) to the perfection of His greatness and vastness of His authority. Since this is the status of the Kursi, that it extends over the heavens and the earth, despite the greatness of these two creations and the greatness of what they both contain. And the Kursi is not the greatest of Allah's creation; rather there is something that is greater, which is the Throne; And no one knows (its greatest) except for Him (Allah).

The greatness of these creations baffles the mind, and exhaust the eyes, shakes mountains, and crush the best of men. So how about the greatness of its Creator; the One who has placed in it wisdom and subtleties; The One who grasps the heavens and earth so they do not move away from their places, and He does so with no tiredness or fatigue. For this reason He says,

﴿ وَلَا يَـُٔودُهُۥ ﴾

"and He feels no fatigue" meaning, it doesn't tire Him...

﴿ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ﴾

"in guarding and preserving them. And He is the Most High" He in His essence is above His throne.

﴿ ٱلۡعَلِيُّ ﴾

"The Most High" with His Dominance over all the creation; He is The Most High with His Power due to the perfection of His attributes.

﴿ ٱلۡعَظِيمُ ٢٥٥ ﴾

"the Most Great" is the One who the tyrants' power is belittled before His Greatness and thousands of powerful kings are humiliated in respect to His Majesty. So Glorified and free from any imperfection is He who true greatness, grandeur, exalted

magnificence, dominance, supremacy over all things belongs. [18]

And Ibn Katheer (*rahimahullah*) says in his tafseer of this verse, **"This verse includes independent sentences..."** then he began in explaining the verse and clarifying its meanings and proofs; and excellent is his study as well as others from the books of tafseer for learning the meanings of this blessed verse and its established proofs.

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[18] Tafseer as-Sa'dee (page 110).

A BRIEF STUDY OF THE STATEMENT OF *TAWHEED*

In what follows is a study in order to clarify the proofs of *Tawheed* and its tremendous textual evidences through the proofs of this blessed verse which is the greatest verse in the Noble Quran that has been acknowledged and mentioned.

This blessed verse begins with the everlasting statement of *Tawheed*, **"Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He)"** which is a tremendous statement; rather it is the greatest of statements. Because of it, the heavens and earth were established, all of creation was created, Allah had sent the Messengers and revealed the Books, the scales were erected and the deeds were placed; because of this statement, the paradise and hell were established; and because of it man and jinn will be categorized into believers and disbelievers; and the direction to pray was erected and the religion was established.

It is the right of Allah over all of the servants; it is the statement of Islam and the key to paradise, the abode

of peace; it is the statement of *Taqwaa* and the most trustworthy handhold; it is the statement of *Ikhlaas* and the testimony of truth; it is the call to the truth. It is the disownment from the polytheism; it is the greatest blessing and most magnificence of gifts and favors.

Sufyaan bin 'Uyaynah said,

مَا أَنْعَمَ اللهُ عَلَى عَبْدٍ مِنَ الْعِبَادِ نِعْمَةً أَعْظَم مِنْ أَنْ عَرَّفَهُمْ لَا إِلَهَ إِلَّا اللهُ.

"Allah has not blessed upon one of His servants a greater blessing than teaching them (the meaning) of statement, 'Laa ilaha illallah' (i.e. none has the right to be worshipped but Allah)." [19]

The first and last of creation will be questioned concerning this statement on the day of resurrection. So the two feet of the servant remain standing before Allah until he is questioned about two matters:

1). What did you use to worship?

[19] Ibn Rajab mentioned this statement in the book "the statement of Ikhlaas" (page 53).

2). And what was your response to the Messenger?

So the first answer will be with the actualization of the statement of *Tawheed,* **"None has the right to be worshipped but Allah"** upon knowledge, acknowledgement, and implementation; and the second answer will be with the actualization of testimony that Muhammad is the Messenger of Allah upon knowledge, acknowledgement, implementation, yielding, and obedience.

The virtues of this statement (i.e. none has the right to be worshipped but Allah) and its station in the religion is above what those who describe and above what those who are acquainted (with the statement) knows; rather this statement has virtues and excellence which one can't not fathom or comes to one's imagination.

Yet it is appropriate for the muslim to learn a great matter and huge station which is the core and foundation of this matter; undoubtedly it is that this statement (i.e. none has the right to be worshipped but Allah) has a meaning which it is imperative to understand and be exact about since it is agreed upon by the people of knowledge that there is no benefit to

say this statement without understand its meaning and acting according to what it requires just as Allah, the Glorified says,

﴿ وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ ﴾

"And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah) ." [*Soorah az-Zukhruf* 43:86]

The meaning of this verse is just as the scholars of tafseer have said,

"Except for the one who testified to the statement, 'none has the right to be worshipped but Allah' while knowing within their hearts the meaning of what they are saying on their tongues since the testimony (of faith) requires truthfulness and implementation of it."

With that, it is clear that it is obligatory regarding this statement to have knowledge of it along with

implementation and truthfulness; with having knowledge (of it) will save the servant from way of the Christians who act without knowledge; and with the implementation (of it) will save him from the way of the Jews who know and don't act upon it; and with truthfulness (of it) will save him from the way of the hypocrites who display what they conceal. With all of that one will be from the people on Allah's straight path, those whom Allah has bestowed blessing upon, not those whom has incurred Allah's anger nor those who have gone astray.

In summary, the statement, **'none has the right to be worshipped but Allah'** will not benefit anyone except the one who understands its meaning of negation and affirmation, believes in that and acts upon it. As for the one who says it and acts upon it outwardly without believing then he is a hypocrite. As for the one who says it and acts in opposition and in contradiction of it from polytheism then he is a disbeliever; likewise the one who says it then apostates from Islam by denying something from its binding obligations and rights then surely this statement will not benefit him even if he says it a thousand times. In the same manner, the one who says this statement at the same time directs any type

of worship for other than Allah such as supplication, slaughtering, making vows, seeking relief from agony, reliance, repentance, hope, dread, love and similar to that; whoever directs anything from what is befitting only to Allah from the acts of worship for other than Allah has ascribed partners with Allah, the Great even if he says, **'Laa ilah illallah'** since he didn't act upon what it requires of *Tawheed* and *ikhlaas* which is the meaning of this tremendous statement. [20]

Indeed the statement, **'Laa ilah illallah'** means that none has the right to be worshipped in truth except one deity which is Allah alone, Who has no partners. The word **'ilah'** in the Arabic language means the one who is worshipped; and **'laa ilah illallah'** means **'none has the right to be worshipped in truth except Allah'** just as He the Exalted says,

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ ﴾

"And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): ***Lâ ilâha illa Ana*** **[none has the right**

[20] Look in the book, 'Tayseer al-Azeez al-Hameed (page 87).

to be worshipped but I (Allah)], so worship Me (Alone and none else)." [*Soorah al-Anbiyaa'* 21:25]

Along with His statement,

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾ .

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from)*Tâghût* (all false deities, etc. i.e. do not worship *Tâghût* besides Allah)." [*Soorah an-Nahl* 16:36]

So it is made clear with this that the meaning of **'ilah'** is **'one who is worshipped'**; and the meaning of **'laa ilah illallah'** is to have *ikhlaas* in worshipping Allah alone and to avoid worshipping false deities. For this reason, when the Prophet (*sallallahu 'alayhi wa sallam*) said to the disbelievers of Quraysh, "say, *'laa ilah illallah'* they said,

﴿ أَجَعَلَ ٱلْآلِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾ ﴾

"Has he made the *âliha* (gods) (all) into One *Ilâh* (Allah). Verily, this is a curious thing!" [*Soorah Saad* 38:5]

And the people of Hud responded to their prophet when he said, "say, **'laa ilah illallah'** they said,

﴿ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ ﴾

"You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship. " [*Soorah al-A'raaf* 7:70]

They said that and he was only calling them to **'laa ilah illallah'**; because they understood what was intended it which is negating worship for everyone except for Allah while affirming it for Allah alone, Who has no partners.

So the statement **'laa ilah illallah'** includes a negation and an affirmation; negating worship for other than Allah the Exalted. So everything other than Allah from angels and prophets let alone other than them (from the creation) is not an **'ilah'** (i.e. one who is

worshipped) and doesn't have right to be worshipped in the least. The statement affirms worship for Allah alone. Meaning, the servant is not to worship other than Him; that is to say, he is not intend anything of worship which is the heart's attachment that will require him to intend any form of worship like supplicating, slaughtering, making vows, and similar to that.

Numerous texts are mentioned in the Noble Quran clarifying the meaning of the statement of *Tawheed,* **'laa ilah illallah'** as well as expounding on what is intended by it. From that is the statement of Allah the Exalted,

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴾ (١٦٣)

> **"And your *Ilâh* (God) is One *Ilâh* (Allah), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful."** [*Soorah al-Baqarah* 2:163]

And the statement of Allah the Exalted,

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ﴾

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him)" [*Soorah al-Bayyinah* 98:5]

And the statement of Allah the Exalted,

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ ﴾

"And (remember) when Ibrahîm (Abraham) said to his father and his people: 'Verily, I am innocent of what you worship, except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me. And he made it [i.e. *Lâ ilâha ill-Allah* (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allah or receive admonition)." [*Soorah az-Zukhruf* 43:26-28]

Allah says informing about the believer of Yasin,

﴿ وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ ﴾

"And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned. Shall I take besides Him *âliha* (gods), if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?" [*Soorah Yasin* 36:22-24]

And He the Exalted says,

﴿ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ ﴾

"Say (O Muhammad): 'Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah's sake only and not to show

off, and not to set up rivals with Him in worship; and I am commanded (this) in order that I may be the first of those who submit themselves to Allah (in Islâm) as Muslims. Say (O Muhammad): 'Verily, if I disobey my Lord, I am afraid of the torment of a great Day.' Say (O Muhammad): 'Allah Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship." [*Soorah az-Zumar* 39:11-14]

And Allah, the Exalted says informing about the believer from Aali Fir'awn,

﴿ وَيَٰقَوْمِ مَا لِيٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِيٓ إِلَى ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِي بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِي ٱلدُّنْيَا وَلَا فِي ٱلْأٓخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾ ﴾

"And O my people! How is it that I call you to salvation while you call me to the Fire! You

invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving! No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and *Al-Musrifûn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allah's set limits)! They shall be the dwellers of the Fire!" [*Soorah Ghafir* 40:41-43]

The verses concerning this meaning are very abundant which clarifies that the meaning of **'laa ilah illallah'** is to disavow worship for other than Allah from intercessors and reviles; and it is to single out Allah alone with worship. This is the guidance and the religion of truth which Allah had sent His messenger with and revealed His books.

As for one saying the statement **'laa ilah illallah'** without any knowledge of its meaning and doesn't act according to what it requires; rather, he makes a portion of his worship for other than Allah from supplicating, dread, slaughtering, making vows, and

other than that from the types of worship then surely this is not be enough for the servant becoming among the people of the statement **'laa ilah illallah'** nor will it save him from Allah's punishment on the day of resurrection. [21]

So the statement **'laa ilah illallah'** is not a title that does not have a meaning; nor is it a statement that does not have a reality to it; nor is it an utterance that does not have content like some people allege. Those who believe that goal of actualizing this is by saying this statement without believing any of its meanings within the heart; or by uttering it without establishing any of its principles and foundations.

This definitely is not the significance of this tremendous statement. Rather it is title of a great meaning; it is a statement that has a magnificent meaning which is more illustrious than any meaning. What has been summarized (concerning its meaning) is just like what has been mentioned previous, to disavow worshipping everything other than Allah and to be devoted to Allah alone with humility, submissiveness, hope, advert desire, repentance, reliance, supplication, and seeking.

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[21] Look in the book, 'Tayseer al-Azeez al-Hameed' (page 140).

So the person of **'laa ilah illallah'** will not ask anyone but Allah, nor will he seeking relief from agony in anyone except Allah; nor will he truly rely on anyone except Allah; nor will he hope in anything except Allah; he will not slaughter for anyone except Allah; nor will he direct any act of worship to other than Allah and he will disbelieve in everything that is worshipped besides Allah; and he will free himself of that, solely for Allah.

CONFIRMING PROOFS OF AT-*TAWHEED*

This has been established within Ayatul-Kursi brilliant proofs and clear evidences of this *Tawheed*; and the One deserving of worship alone with no other is Allah, the One, the Compeller. The mentioning of these proofs have been come within this verse in well-arranged proofs which are followed up one after another, and one evidence followed up one after another up until this blessed pact and unrivaled arrangement of proofs of *Tawheed* are complete. The following is a clarification of these confirming proofs in brief.

The first confirming proof:

﴿ ٱلْحَىُّ ﴾

"The Ever Living" This is a clear proof obliging singling out Allah alone with worship since He the Glorified is described with being alive without dying; a perfect existence that is not proceed by non-existence nor is it overcome by an end or passing away. No deficiency and/or flaw can come to it (i.e. His existence)—illustrious and sanctified is our Lord.

It is a life necessitates His perfect attributes. This is the One who deserves to worshipped, bowed and prostrated to just like what Allah the Exalted says,

﴿ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ ﴾

"And put your trust (O Muhammad) in the Ever Living One Who dies not" [*Soorah al-Furqan* 25:58]

As for the living person who dies, or is deceased or inanimate being which doesn't have a life originally, then all of these are not deserving to be worshipped in the least since worship is a right the Ever Living who does not die.

<u>The second confirming proof</u>:

﴿ ٱلْقَيُّومُ ﴾

"the Sustainer of all" meaning, He is the sustains Himself as well as His creation. This name refers back to all of His attributes concerning action; and it also shows us the complete sufficiency of the Lord, Glorified is He. Thus He sustains Himself, the One in no need of His creation just as He the Exalted says,

﴿ ۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ ﴾

"O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise." [*Soorah Fatir* 35:15]

And it is mentioned in the hadith Qudsi, Allah says,

إِنَّكُمْ لَنْ تَبْلَغُوا نَفْعِي فَتَنْفَعُونِي وَ لَنْ تَبْلَغُوا ضُرِّي فَتَضُرُّونِي .

"You will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me."

Him not needing His creation is a self-sufficiency related to His Essence in which He does not need them for anything; He is no need of them in every aspect.

This also shows us the perfection of His Power and Governing of this creation. He is the One who sustains it with His Power, Glorified is He; and all of

the creation is in need of Him. The creation cannot do without Him for a blink of an eye. The throne, the Kursi, the heavens, the earth, the mountains, the trees, humanity, and animals all need Allah the Mighty and Sublime. He the Exalted says,

﴿ أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ ﴾

"Is then He (Allah) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allah. Say: 'Name them!'" [*Soorah ar-Ra'd* 13:33]

And He the Exalted says,

﴿ ۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ٤١ ﴾

"Verily! Allah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after

Him. Truly, He is Ever Most Forbearing, Oft-Forgiving." [*Soorah Fatir* 35:41]

And He the Exalted says,

﴿ ۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ ﴾

"O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise." [*Soorah Fatir* 35:15]

And He the Exalted says,

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ﴾

"And among His Signs is that the heaven and the earth stand by His Command" [*Soorah ar-Rum* 30:25]

The verses with this meaning are numerous; Thus Allah , Glorified is He, is the Disposer of all of creation and is the Governor of everything that exists.

So with this, it is understood that all of Allah's attributes related to His Actions like creating, bestowing provisions, bestowing blessings, giving life, giving death, and other than that are ascribable to this name (i.e. the Sustainer of all). Because from its evidences is that He sustains His creation by creating, providing provisions, giving life, giving death, and by governing. Just as His attributes related to His Essence like His Hearing, Seeing, His Hand, Knowledge, and similar to that is ascribable to His Name **'the Ever Living'.**

So all of the Most Beautiful Names of Allah are ascribable to these two Names. Some of the people of knowledge are under the understanding that two names are the greatest of Allah's names which whenever He called upon by them He will respond; and whenever He is asked He will give; and due to the great significance of these two names they are mentioned in the first of these evidences and confirming proofs of *Tawheed*.

Meaning: Whoever affair is that he is alive and will not die; He is the sustainer which he governs the creation and nothing can incapacitate Him; and nothing is sustained except by His command, then He is deserving that worship is directed to Him alone

and no other; and that worship to other than Him is false. Because other than Him, whether it is inanimate which does not have life originally, or was alive but died, or live and will die—none of the creation has anything of governing and disposing the affairs of this universe. Rather the Dominion and Disposal in totality belongs to Allah the One, the Compeller.

He the Exalted says,

﴿ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ﴾

"And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-

Knower (of each and everything)." [*Soorah Fatir* 35:13-14]

And He the Exalted says,

﴿ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ ﴾

"Say (O Muhammad): 'Call unto those besides Him whom you pretend [to be gods like angels, Iesâ (Jesus), 'Uzair (Ezra), etc.].' They have neither the power to remove the adversity from you nor even to shift it from you to another person." [*Soorah al-Israa'* 17:56]

And He the Exalted says,

﴿ وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾ ﴾

"Yet they have taken besides Him other *âlihâ* (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no

power (of causing) death, nor (of giving) life, nor of raising the dead." [*Soorah al-Furqan* 25:3]

So how can worship be directed to these incapable individuals.

The Third confirming proof:

﴿ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ﴾

"Neither slumber, nor sleep overtake Him." The word slumber refers to the first stages of sleep; and the beginning of slumber is light drowsiness, and sleep is something well-known. Allah, the Majestic and Exalted, is free these two due to His perfect life and His establishment (i.e. of everything including Himself); however, mankind and other than him from the creation are living and will die. Moments of time will come through his life for rest because he becomes fatigued and weary; and sleep is built upon fatigue and exertion. So whenever one becomes fatigue and sleeps he will obtain for himself rest and slumber. Hence he is in need of sleep due to his weakness, deficiency, and need. So he sleeps, becomes drowsy, fatigue, weary, and sick; therefore, how someone who

this is his case be worshipped? And how should worship be directed towards him?

Among the beneficial principles here is that every negation mentioned in the Quran comprises of an affirmation of perfection which contrast that which is being negated for Allah, Glorified and absolved from imperfection is He, due to His perfect life, establishment (of everything including Himself), strength, and power. All of this is from the confirming proofs obliging His *At-Tawheed* and Him being singled out alone for worship. It is mentioned in the hadith,

إِنَّ اللهَ لَا يَنَامُ وَ لَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَ يَرْفَعُهُ، يَرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأحرقت سُبْحَات وَجْهه مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ (تَبَارَكَ وَ تَعَالَى).

"Indeed Allah does not sleep, nor is appropriate for Him to sleep. He lowers and raises equality; the deeds done at night are raises to Him before

daylight and the deeds done during daylight are raised before night. His veil is light, were He to remove it the gloriousness of His face would burn everything that His sight sees of His creation, Blessed and Exalted is He."[22]

The fourth confirming proof:

﴿ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ ﴾

"To Him belongs whatever is in the heavens and whatever is on earth."

Meaning, He is Al-Maalik (i.e. Sovereign), Glorified and absolved from all imperfection is He, of whatever is in the heavens and whatever is on earth; anything else beside Him does not possess anything in the heavens, on the earth, nor an atom's weight just He, the Exalted says,

﴿ قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن دُونِ ٱللَّهِ لَا يَمۡلِكُونَ مِثۡقَالَ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِ وَمَا لَهُمۡ فِيهِمَا مِن شِرۡكٖ وَمَا لَهُۥ مِنۡهُم مِّن ظَهِيرٖ ٢٢ ﴾

[22] Muslim related it (#179).

"Say: (O Muhammad to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them." [*Soorah Saba'* 34:22]

Meaning, no one possess an atom's weigh independently (from Allah) or does anyone possess it in a manner of partnership; no one possess anything in this life except by Allah giving ownership to him. He, the Exalted, says:

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ ﴾

"Say (O Muhammad): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You

will. In Your Hand is the good. Verily, You are Able to do all things." [*Soorah Aali Imran* 3:26]

Hence, the final abode of everything that one has possession in this life will end in one of two matters; either he will be separated from it at death, or he will be separated from it due to an illness, calamity, or similar to that just as the companions of the garden who when they swore to pluck the fruits of the (garden) in the morning, Without saying: **'In shaa Allah'** (If Allah will). Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep. So the (garden) became black by the morning, like a pitch dark night. So in the afternoon they owned a rich garden and they entered it the following morning not owning anything. Everything that the slave owns is from Allah; He, Glorified and free from any imperfection, is the One who gives, takes, withholds, offers, lowers, raises, gives might and humiliates. All matters are His and all of the dominion is His.

Hence, He alone is deserving of worship since He is the Sovereign who within His hand is the giving and withholding of blessing, the lowering and raising; and anyone other than Him is not deserving of any

worship. Rather anyone other than Him is a creation which yields to his ruler and is under disposal of his creator.

Whoever doesn't possess any property in this universe or even an atom's weight independently, it is impermissible to direct any act of worship to him since worship is a right to the great Sovereign, the Magnificent creator, the Master who governs this universe without any partners.

The fifth confirming proof:

﴿ مَن ذَا ٱلَّذِى يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ ﴾

"Who is he that can intercede with Him except with His Permission?"

Meaning, no one will intercede before Him except with His permission because is the Sovereign and who will dispose of affairs in His dominion or do anything without His permission.

Intercession is a right of possession that belongs to Allah, the Mighty and Majestic, as He the Exalted says,

﴿قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعٗا﴾

"Say: 'To Allah belongs all intercession." [*Soorah az-Zumar* 39:44]

So intercession cannot be sought except with His permission and that is not obtained unless with His blessing,

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنۡ أَذِنَ لَهُۥۚ﴾

"Intercession with Him profits not, except for him whom He permits." [*Soorah Saba'* 34:23]

and He says (in another verse),

﴿۞وَكَم مِّن مَّلَكٖ فِي ٱلسَّمَٰوَٰتِ لَا تُغۡنِي شَفَٰعَتُهُمۡ شَيۡـًٔا إِلَّا مِنۢ بَعۡدِ أَن يَأۡذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرۡضَىٰٓ ٢٦﴾

"And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases." [*Soorah an-Najm* 53:26]

And our Prophet (*sallallahu 'alayhi wa sallam*) in his praiseworthy station on the day of resurrection, the

station of intercession will not happen until after divine permission as mentioned in a hadith,

اِرْفَعْ رَأْسَكَ وَ قُلْ يُسْمَعْ وَاشْفَعْ تَشَفَّعْ

"Raise your head! Speak and you will be heard; and seek intercession and it will be granted."

Afterwards, surely the intercession of those who intercede before Allah is not extended to everyone, nor is it obtained by every person; rather, it has been exclusive to the people of Ikhlaas and *at-Tawheed.* There is no portion of it for the polytheist. In the Saheeh Muslim, on the authority of Aboo Hurairah (*radhiallahu 'anhu*) that he said,

قُلْتُ : يَا رَسُولَ اللهِ ! مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ ؟ فَقَالَ : ((لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَوَّلَ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ ،

أَسْـعَـدُ الـنَّـاسِ بِـشَـفَـاعَـتِـي يَـوْمَ الْـقِـيَـامَـةِ مَـنْ قَـالَ لَا إِلَـهَ إِلَّا اللهُ خَـالِـصاً مِـنْ قَـلْـبِـهِ)).

"I said, 'O Messenger of Allah! Who will be the happiest of mankind with your intercession on the day of Resurrection?' he said, 'Indeed I thought, O' Aboo Hurairah, that no one would ask about this hadith before you due to what I saw of your diligence towards hadith. The happiest of mankind with my intercession on the day of Resurrection is the one who says 'Laa ilah illallah' (i.e. none is worthy of worship except Allah) with sincerity in his heart."

Ibnul-Qayyim said commenting on this hadith,

"within his (i.e. the prophet's) statement mentioned in the hadith of Aboo Hurairah, 'the happiest of mankind with my intercession is the one who says 'Laa ilah illallah' (i.e. none is worthy of worship except Allah)' is one of the subtleties of *at-Tawheed* which is that intercession is only obtained pure *At-Tawheed;* and whoever has the most complete form of *At-Tawheed* he will be the most deserving of

intercession; and it is not obtained associating partners with the one granted intercession just like the polytheist were upon." [23]

Imam Muslim reported as well on the authority of Aboo Hurairah (*radhiallahu 'anhu*) from the Prophet (*sallallahu 'alayhi wa sallam*) that he said,

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ ، وَ إِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ ، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللهِ شَيْئاً .

"Every prophet has a supplication that will be answered, and every prophet hastened with their supplication; yet, I surely saved my supplication to intercede for my Ummah on the day of resurrection; and Allah willing, whoever from my Ummah who died having not associating anything with Allah will obtain it."

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[23] In the book, "*Tah'dheeb Sunan*" (vol. 7/pg. 134).

Within this proof is a nullification of the polytheists belief which is established upon directing Allah's right (of being worshipped alone) towards other than Him thinking that these things are intercessors and mediators, which will bring them closer to Allah. He, the Exalted says,

﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ﴾

"And they worship besides Allah things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allah.'" [*Soorah Yunus* 10:18]

And they say,

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

"We worship them only that they may bring us near to Allah." [*Soorah az-Zumar* 39:3]

The result of that was directing acts of worship to the dead, stones, trees and so forth. They supplicated to them, slaughtered for them, made vows to them, begged to them to settle their needs and repel painful

matters, and remove agony. They did that believing they will hear callings and answer their supplications, and grant them their requests. All of this is polytheism and misguidance, which they practice in the past and present under the name of 'intercession'.

Then there are three detailed matters regarding intercession, which the people of misguidance are either ignorant of or pretend to be ignorant of and it is: that there will be no intercession without Allah's permission; and there will be no intercession except for whom Allah is pleased with one's statements and actions; and Allah, the Glorified and free from imperfection, is not pleased with anyone save the people of *at-Tawheed*.

The sixth confirming proof:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ﴾

> **"He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter ."**

Meaning, His knowledge encompasses past and present matters. He knows what was and will be. He

encompasses everything with His knowledge; and accounts for everything in numeration. So could His knowledge not encompass the creation while He is the Creator of the creation,

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)." [*Soorah al-Mulk* 67:14]

Therefore, Him creating this creation and bringing it into existence shows His knowledge encompasses it. He, the Exalted says,

﴿ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾ ﴾

"It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that

> **Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge."** [*Soorah at-Talaaq* 65:12]

It was stated, "indeed some of the atheist said one day, 'I can create' so it was said to him, 'Can you show us you creating?' so he took a piece of meat and he cut it open, then placed animal droppings in between it and placed it a jar and sealed it; and gave it to someone who can preserve it for three days. After (the three days) he came with it and broke the seal; and behold the jar was filled with maggots. So he said, 'this is my creation.' So some of those who were present, said to him, 'what is the amount (of maggots)? And he did not know. Then he said, 'how many are male and how many are female? And Do you establish its provisions? He did not bring anything forward. Then he said to him (the atheist), 'the true creator (Allah) has enumerated what He created; He knows whether it is male or female; He gives provisions to what He creates, and He knows the extent of its existence and knows the ending of its lifespan." So the atheist was speechless.

I recall that mentioned this benefit to one of the students from the Islamic Republic and he became perplexed when he heard the answer. He said, "How

could this great proof be hidden from us." He mentioned that The communist would bring this doubt in the classrooms, especially in the elementary stages; and disturbance among the muslims students occurred. He said, " I was from those who were present when this occurred." Thus he held this response to the atheist in high regard.

At any rate, Allah, from the confirming proofs which necessitate Him being singled out alone with *At-Tawheed* and sincerity in deeds to Him that Allah, Glorified and free from imperfection, encompasses the creation with His knowledge and His knowledge expands over all creation. Allah says,

﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ﴾

> **"Not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth."**
> [*Soorah Saba'* 34:3]

And for this reason, He the Exalted says about the Polytheists' futile beliefs,

﴿ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ قُلۡ سَمُّوهُمۡۚ أَمۡ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعۡلَمُ فِي ٱلۡأَرۡضِ أَم بِظَٰهِرٖ مِّنَ ٱلۡقَوۡلِۗ بَلۡ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكۡرُهُمۡ وَصُدُّواْ عَنِ ٱلسَّبِيلِۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ٣٣ ﴾

"Yet they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made fair seeming, and they have been hindered from the Right Path, and whom Allah sends astray, for him, there is no guide." [*Soorah ar-Ra'd* 13:33]

The seventh and eighth confirming proof:

﴿ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ ﴾

"And they will never compass anything of His Knowledge except that which He wills."

Within this (statement) shows the creations' weakness and its restriction of knowledge; and that they have only been given a small amount of knowledge. Allah says,

﴿ وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ ﴾

"And of knowledge, you (mankind) have been given only a little." [*Soorah al-Israa'* 17:85]

Initially, he came from his mother's womb knowing nothing. Allah says,

﴿ وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا ﴾

"And Allah has brought you out from the wombs of your mothers while you know nothing." [*Soorah an-Nahl* 16:78]

And the end result of his knowledge is that it returns to the level of weakness and dwindling as Allah says,

﴿ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ﴾

"And of you there are some who are sent back to senility, so that they know nothing after having known (much)." [*Soorah an-Nahl* 16:70]

And in the midst of that limitation man is stricken with additional limitation such as forgetfulness as Allah says,

﴿ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ ﴾

"And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power." [*Soorah Taha* 20:115]

It is mentioned in the hadith,

نَسِيَ آدَمُ وَ نَسِيَتْ ذُرِّيَّتُهُ

"Adam forgot and so will his offspring."

He doesn't have any knowledge except what he obtains by Allah teaching him as Allah says,

﴿ قَالُوا۟ سُبْحَـٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ﴾

"They (angels) said: 'Glory be to You, we have no knowledge except what you have taught us.'" [*Soorah al-Baqarah* 2:32]

And Allah says,

﴿ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾ ﴾

> **"The One who taught by the pen. Has taught man that which he knew not."** [*Soorah al-Alaq* 96:4-5]

And He says,

﴿ خَلَقَ ٱلْإِنسَـٰنَ ۝٣ عَلَّمَهُ ٱلْبَيَانَ ۝٤ ﴾

> **"He created man. He taught him eloquent speech."** [*Soorah ar-Rahman* 55:3-4]

It is reported in the authentic supplication,

اللَّهُمَّ عَلِّمْنِي مَا يَنْفَعُنِي

"O Allah, teach me what will benefit me."

Hence, the servant doesn't obtain any portion of knowledge unless Allah grants him success towards it and facilitates it for him. Within Allah's statement,

﴿ إِلَّا بِمَا شَآءَ ﴾

"except that which He wills" is another proof to *At-Tawheed;* so all matters come about by Allah's supreme will. Thus, whatever He will occurs and whatever He doesn't will does not occur, and we do

not have any power or might except by what Allah gives.

Imam ash-Shaafi said (in a poem),

"Whatever you (Allah) will comes into existence even if I don't will it; And whatever I will won't come into existence unless You will it."

"You created the servants upon what You know; and in Your knowledge Occurs (or applies) to the young and the old."

"Upon this (Your knowledge) You have bestowed blessings and upon this You have forsaken; and upon this You have aided and because of this You have not aided."

"Among them who are wretched and among them who are happy; and among them who are repugnant and among them who are beautiful."

The ninth confirming proof:



"His Kursi extends over the heavens and the earth."

The Kursi (i.e. footstool) is a great creation among the creations of Allah, the Mighty and Majestic; and He the Glorified and free from imperfection described the Kursi as to expand over the heavens and the earth due to its vastness, its tremendous creation, and its huge vastness. The heavens and earth's relation to the Kursi is considered to be very small just as the relation of the Kursi to the Throne is considered to very small.

This is clarified in the hadith of Aboo Dharr (*radhiallahu 'anhu*) in which he said,

دَخَلْتُ الْمَسْجِدَ الْحَرَامَ فَرَأَيْتُ رَسُولَ اللهِ – صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ- وَحْدَهُ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ : يَا رَسُولَ اللهِ ! أَيُّمَا آيَة نَزَلَتْ عَلَيْكَ أَفْضَل ؟ . قَالَ : ((آيَةُ الْكُرْسِي ، مَا السَّمَوَاتُ وَ الْأَرْض فِي الْكُرْسِي إِلَّا كَحلقَةٍ ملقَاةٍ بِأَرْض فلاة ، وَ فَضْلُ الْعَرْشِ عَلَى الْكُرْسِي كَفَضْلِ الْفلاةِ عَلَى تِلْكَ الْحلقَةِ)).

> **"I entered the masjid haram and saw the Messenger of Allah (*sallallahu 'alayhi wa sallam*) alone; so I sat with him, and said, 'O Messenger of Allah! Which verse that was revealed to you is the most virtuous?' He said, 'Ayatul-Kursi. The heavens and the earth compared to the Kursi is like a ring placed in an open space of land; and the virtue of the Throne over the Kursi is like a ring placed in an open space of land."**

The hadith brings forth the tafseer and clarification of this verse so that the servant would contemplate about the greatness of this creation and the comparison between it and the heavens and the earth; And then the smallness of the Kursi in comparison to the Throne. Then contemplate how small a ring is upon an open space of land,

So the relation of the Kursi to that of the Throne is similar to the ring upon an open space of land; and the heavens and the earths relation to the Kursi is similar to that. When you ponder over the earth in which you walk on with the mountains covering it; and how it compares to the entire earth.

Then what is its comparison in relation to all of the earths; then what is its similarity in relation to the heavens; then what is its comparison in relation to the Kursi which expands over the heavens and the earth; then what is its comparison in relation to the great throne; in order for you to reach the shallowness in which you live. Because of this reflecting you will begin to grasp the greatness of the creation of Allah, the Majestic and Exalted, which directs us to the greatness of its creator. It is mentioned in the hadith,

تَفَكَّرُوا فِي آلَاءِ اللهِ وَ لَا تَفَكَّرُوا فِي اللهِ

"Reflect upon Allah's signs and not upon Allah." [24]

It is a blessed contemplation which the servant is guided to the greatness of the creator and His perfection; and that He is Glorified, free from

[24] Al-Laalikaa'ee reported it in the book, "Explanation of 'Itiqaad" (3/525); and Aboo Shaykh reported in the book, "al-'Athamah" (2/210) from the hadith of 'Umar bin al-Khattab (*radhiallahu 'anhu*); however, it is *da'eef jeddan* (i.e. very weak). Although it is a point of reference from the hadith of Aboo Hurairah, 'Abdullaah bin Salaam, Aboo Dharr, and Ibn 'Abbas; and Shaykh al-Albaani (*rahimahullah*) graded it to be '*Hasan*' in the book, "Silsilat as-Saheehah" (#1788) with a collection of its paths (that it is narrated).

imperfection, All-Great, Exalted, the Most High and Tremendous; and for this reason some of the people of knowledge have said,

> **"Surely the mentioning of the Kursi here is cited as a preface and introduction to make clear Allah's Highness and Tremendousness which is mentioned at the end of this verse."**

So when the muslim grasps this greatness he humbles himself to his Lord, breaks down before Him, and directs all modes of worship towards Him; and he believes that Allah is deserving of worship alone; and He learns that every polytheist has not attached proper value to his Lord the Tremendous, just as He the Exalted says,

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ ﴾

> **"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be**

rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" [*Soorah az-Zumar* 39:67]

And He the Exalted says,

﴿ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (١٣) وَقَدْ خَلَقَكُمْ أَطْوَارًا (١٤) أَلَمْ تَرَوْا كَيْفَ
خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا (١٥) وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ
سِرَاجًا (١٦) وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا (١٧) ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا (١٨) وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا (١٩) لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا
فِجَاجًا (٢٠) ﴾

"What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness). While He has created you in (different) stages [i.e. first *Nutfah,* then *'Alaqah* and then *Mudghah,* see (V.23:13,14) the Qur'ân]. See you not how Allah has created the seven heavens one above another, And has made the moon a light therein, and made the sun a lamp? And Allah has brought you forth from the (dust of) earth.

[*Tafseer At-Tabarî*, Vol.29, Page 97]. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? And Allah has made for you the earth wide spread (an expanse). That you may go about therein in broad roads." [*Soorah Nuh* 71:13-20]

Where has the intellect of these polytheists gone! When they direct their humbleness, humility, hope, fear, desire, awe, love, and aspiration towards an insignificant and lowly creation that doesn't benefit or harm in the least towards itself never the less for others; and leave off submitting and humbling to the Great Lord, the Magnificent Creator; Allah is Exalted and above what they describe and ascribe to Him.

<u>The tenth confirming proof</u>:

﴿ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ ﴾

"And He feels no fatigue in guarding and preserving them."

This statement as well, is a clarification to Allah's greatness, His perfect power and strength. We have learnt that a negation cited in the Quran is not merely

a negation alone; rather, it is a negation which comprises of affirming the perfect opposite of what is being disaffirmed. So Allah's statement,

﴿ وَلَا يَـُٔودُهُۥ ﴾

"He feels no fatigue" means it does not oppress, weigh Him down, or make Him tired. Allah's statement,

﴿ حِفْظُهُمَاۚ ﴾

"preserving them" meaning preserving the heavens and the earth; and within this statement affirms Allah's perfect strength and power; that He, Glorified and free from imperfection, is *al-Hafeedth* who preserves the heavens and earth just has He, Glorified and free from imperfection says,

﴿ ۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ ﴾

"Verily! Allah grasps the heavens and the earth lest they move away from their places, and if

they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving." [*Soorah Fatir* 35:41]

And He says,

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ﴾

"And among His Signs is that the heaven and the earth stand by His Command." [*Soorah ar-Rum* 30:25]

Within this statement affirms the entire creation's need of Allah; so the creations' steadiness is by His permission and its' preservation comes by His supreme will. He is the one who grasps the creation by His power; and the creation is in need of Allah in every way. The creation is not self-sufficient from His preservation.

This is an apparent proof to the obligation of singling Him out alone, being sincere to Him in deeds, and disavowing taking up partners and rivals with Allah. How can a weak creation and lowly servant take up a rival to His Lord?! How can one who is preserved and protected take up a rival to the one who preserves;

and How can one who is need and lowly in every sense take up a rival to the All-Enriched and Worthy of all praise?! Allah is above what they ascribe to Him.

Ibn al-Qayyim (*rahimahullah*) said,

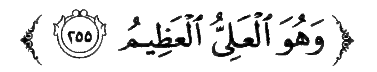
> **"This is the utmost level of ignorance and oppression; so how can dirt be on the same level as the Lord of lords; and how can the servants be on the same level as the servants' Ruler? How can the one in need who is weak and feeble be on the same level as the self-sufficient, who in essence is all-powerful; That His self-sufficiency, power, sovereignty, openhandedness, excellent giving, knowledge, mercy, and unrestricted and complete perfection inseparable attributes of Himself."**
>
> **"So which act of oppression is more repugnant than this? And which determination is more severe in bias than this? Whereas He is just to those have no justice regarding His creation of them just as He, the Exalted says,**

﴿ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَۖ
ثُمَّ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ يَعۡدِلُونَ ١ ﴾

"All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord." [*Soorah al-An'aam* 6:1]

"Hence the polytheists equate who created the heavens and earth, who created darkness and light to the one who doesn't possess for himself let alone for others an atom's weight of the heavens and the earth; so how astonishing is this equality that implies a greater act of oppression and repugnancy." [25]

<u>The eleventh and twelfth confirming proof</u>:



"And He is the Most High, the Most Great."

These are two confirming proofs of *At-Tawheed,* and that Allah, the Glorified, is the one who deserved to

[25] In the book, "al-Jawab al-Kaafee" (page 156).

be worshipped alone due to the citing Allah's Exaltedness above all of creation and His perfect greatness. The word **"The"** mentioned within His statement,

﴿ وَهُوَ ٱلْعَلِىُّ ﴾

"He is the Most High" signifies inclusiveness of all types. So it includes all meanings of highness; highness in essence, highness in subduing (conquering) and power.

To Him belongs highness from every aspect; within His essence and subduing along with highness in nature. So He, the Glorified, is the Most High regarding His essence, above His creation just as He, the Exalted says,

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥ ﴾

> **"The Most Beneficent (Allah)** ***Istawâ*** **(rose over) the (Mighty) Throne (in a manner that suits His Majesty)."** [*Soorah Taha* 20:5]

He is the Most High regarding His subjugation and conquering just as He, the Exalted says,

﴿ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ﴾

"And He is the Irresistible, above His slaves." [*Soorah al-An'aam* 6:18]

He is the Most High regarding His power just as He, the Exalted says,

﴿ وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ ﴾

"They made not a just estimate of Allah such as is due to Him." [*Soorah az-Zumar* 39:67]

This is one of the tremendous confirming proofs of *At-Tawheed* and futility of polytheism; and for this reason He, the Exalted says in another verse,

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ۝٦٢ ﴾

"That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood) And verily, Allah He is the

Most High, the Most Great." [*Soorah al-Hajj* 22:62]

Within Allah's statement,

﴿ ٱلْعَظِيمُ ﴿٢٥٥﴾ ﴾

"The Most Great" affirms His greatness; and no one is greater than Him. Regardless of how great the creation is, its greatness is insignificant in comparison to the greatness of the One who created it and brought it into existence.

Allah, the Exalted, said in the Hadith Qudsi,

الْكِبْرِيَاءُ رِدَائِي وَ الْعَظَمَةُ إِزَارِي فَمَنْ نَازَعَنِي وَاحِداً مِنْهُمَا قَذَفْتُهُ فِي النَّارِ.

"My majesty is my cloak and My grandeur is my izaar; so whoever challenges one of them I will cast him in the Hell fire." [26]

Among the acts of servitude attached to this name in which the servant venerates His Lord, humbles

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[26] Ahmad reported it, and Shaykh al-Albaani authenticated it in his book, *"as-Saheehah"* (#540).

himself before Allah, breaks himself down to His Excellency, the Most Great; and that he singles Allah with submissiveness, awe, and breaking down. While Shaytaan has plotted against a people and they reversed this reality and fell into an obvious acts of polytheism; taking them away from giving veneration to Allah alone.

They say, **"Indeed Allah is greater and more magnificent than Him being approached without a mediator and/or an intercessor, or false deities used to approach Him. And the futile person cannot manage to publicize his falsehood except by his leaving the mold of the truth."**

It was mentioned in 'Abdur Rahman ibn Mahdi's (*rahimahullah*) company that the Jahmiyah deny the narrations concerning the Allah's attributes and they say,

> "Allah is greater than being described with any of these attributes." And they continued, "a people have been ruined by venerating Allah." They also say, "Allah is greater than sending down a book or a Messenger." Then he recited the verse,

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ﴾

"They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." [*Soorah al-An'aam* 6:91]

"Then he said, "Were the fire worshippers ruined by anything other than venerating Allah? They replied, "Allah is greater than us worshiping Him; however, if we worshipped who is close to Him than we are." So they worshipped the Sun and prostrated to it. Hence Allah, the Mighty and Majestic revealed,

﴿ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

"And those who take *Auliyâ'* (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." [*Soorah az-Zumar* 39:3] [27]

[27] at-Timee reported it in the book, "al-Hujjah" (1/440).

This is an ill and corrupted notion from them of the Lord of all that exists, which has misled them and caused them to fall into ascribing partners with Allah and taking up rivals beside Allah. Had they thought good about their Lord they would have singled Him out alone as He is deserving of.

Ibnul-Qayyim (*rahimahullah*) said,

> "When this matter is clarified, then here lies a tremendous principle that uncovers the secret of which is the greatest sin before Allah, which is having ill notions about Allah. For surely the one who has bad thoughts of Allah has a thought which is in contrast to His perfection, and he has a thought about Allah which is in contradiction to His Names and Attributes. For this reason Allah, the Glorified, has threatened those who thought ill of Him like no other just as He, the Exalted says,
>
> ﴿ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيرًا ﴿٦﴾ ﴾
>
> **"For them is a disgraceful torment, and the Anger of Allah is upon them, and He has**

cursed them and prepared Hell for them, and worst indeed is that destination." [*Soorah al-Fath* 48:6]

And He the Exalted says to the one who denies any of Allah's attributes,

﴿وَذَٰلِكُمۡ ظَنُّكُمُ ٱلَّذِي ظَنَنتُم بِرَبِّكُمۡ أَرۡدَىٰكُمۡ فَأَصۡبَحۡتُم مِّنَ ٱلۡخَٰسِرِينَ ٢٣﴾

"And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!" [*Soorah Fussilaat* 41:23]

And He the Exalted says about his Khaleel (close friend), Ibrahim that he said to his people,

﴿مَاذَا تَعۡبُدُونَ ٨٥ أَئِفۡكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ٨٦ فَمَا ظَنُّكُم بِرَبِّ ٱلۡعَٰلَمِينَ ٨٧﴾

"When he said to his father and to his people: 'What is it that which you worship?' Is it a falsehood *âliha* (gods) other than Allah that you seek? Then what do you think about the

Lord of the '*Alamîn* (mankind, Jinns, and all that exists)?" [*Soorah as-Saffaat* 37:85-87]

"Meaning, What do you think about Allah requiting you when you meet Him (on the Last Day) and you had worshipped other than Him? and what do you think of Him that you had worshipped someone alongside of Him? What were the deficiencies that you thought about His Names, Attributes, and Lordship from imperfection that caused you to worship other than Him?"

"Had you had a good thought of He, according to what He deserves; to include His knowledge of all affairs; that He is capable of doing all things. That He is in no need of anyone while at the same time everything is in need of Him; that He is just to all of His creation, and He is unique and singled out for governing His creation in which no one else shares in that and He is all-knowing of detailed matters; and nothing is hidden from Him; He alone suffices them, and He doesn't need any assistance. He is the Most Merciful in essence, so He is not in need of anyone seeking mercy on His behalf. This is in contrast to kings and leaders, for indeed they are

in need of those who make it known to them the circumstances of their ward as well as their needs; and aids them in fulfilling their necessities; and one who implore them and ingratiate them with intercession."

"So they need mediators, as an emergency due to their needs, weakness, inability, and limited knowledge. As for *al-Qaadir,* the one who is able to do all things, *al-Ghani* who is self-sufficient in His essence; the All-knowledgeable, the Most Merciful, the Bestower of Mercy which His mercy expands over every matter. So placing mediators between Allah and His creation is a type of lessening the right of His Lordship, His right to be worshipped, His oneness, and it is a form of ill notion towards Him. It is impossible for Him to legislate this for His servants and this is something which opposes the intellect, and this is something vile within the sound intellect."

This is made apparent that the worshipper venerates Allah, deifies Him, is submissive to Him, and the Master (Allah) the Exalted alone who is deserving of complete veneration, magnificence, servitude,

submissiveness, and humility, and this is purely His right. So among the most vile acts of oppression is to give Allah's right to another, or ascribe a partner between Him. Especially when the thing that is made a partner is His (i.e. Allah) servant and slave just as He, the Exalted says,

﴿ ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ ﴾

"He sets forth for you a parable from your ownselves, - Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense." [*Soorah ar-Rum* 30:28]

Meaning, when one of you scorn his slave being a partner in (with) his provisions then how come you

would make partners to Me (Allah) among my servants in that which I am unique in servitude which is not appropriate for none except Me or correct for other than Me?

So whoever alleges that has not given Allah my true value; nor has he properly venerated Me; neither has he singled me out for what is unique to me alone. Thus whoever worships others alone beside me has not given Allah his true value; just as He, the Exalted says,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ
تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ وَإِن
يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ ٱلطَّالِبُ
وَٱلۡمَطۡلُوبُ ٧٣ مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓۚ إِنَّ ٱللَّهَ لَقَوِيٌّ
عَزِيزٌ ٧٤ ﴾

"O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the

purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah His Rightful Estimate; Verily, Allah is All-Strong, All-Mighty." [*Soorah al-Hajj* 22:73-74]

So whoever worships others alongside Allah has not given Him his true value; and has given it to who does not have power. The weakest and smallest creature even if the housefly stole something which is his he wouldn't be able take it back. He, the Exalted says,

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ ﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He,

and High is He above all that they associate as partners with Him!" [*Soorah az-Zumar* 39:67]

Hence, the one who ascribed a partner in worship with one who has His rank and greatness has not given Him His just estimate at all. Rather, the thing being associated with Allah is the weakest and most feeble of things. So he who associates the weak and debased with *al-Qawwi al-Azeez* (i.e. Allah) has not rightfully given value to Allah.[28]

These twelve confirming proofs of *At-Tawheed* are included with this noble verse as a confirmation and illustration that Allah, the Mighty and Majestic, alone has exclusive rights to divinity and is deserving of worship; none has the right to be worshipped except Allah; there is no deity deserving to be worshipped other than him. It is only fitting for the Muslim to grasp an understanding of this noble verse during the day and night, several times; contemplating and reflecting over it, actualizing what it alludes to of Ikhlaas and *At-Tawheed*; making himself free from ascribing partners with Allah and revilement;

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[28] In the book "Al-Jawab al-Kaafee (page 162-164)

affirming His most beautiful Names and tremendous attributes for His Lord.

Within this verse are mentioned five most beautiful names of Allah, the Mighty and Majestic as well as over twenty attributes which indicates the Lord's perfection, tremendousness, majesty and excellence and his greatness which the faces submit to, the voices lower to Him; and the hearts are frightened out of fear of Him; their necks lower before Allah, the blessed, the lord of all the worlds; How many tremendous benefits and inclusive good occur in the worldly life and the hereafter come as a result of reflecting over this verse.

I say here, where is the intellect of the people who read this verse and reflect and understand what it cites from those who are afflicted and tested with giving veneration to the graves; and are busily engaged at the graves and show humility and fear to them. They present vows and sacrifices for it. They turn to them in seeking their needs and giving veneration which is not befitting to anyone except the Lord of the earth and heavens. Whoever looks at their practices at the graves will see an astonishing matter. Ibn Qayyim said,

"Were you to look at the graves, you see an astonishing matter."

Ibn al-Qayyim says,

> "Were you to look the extremists who take those graves as 'Eid (i.e. something which the people return to); they came down off their saddles and livestock when they saw the graves from a distance place; so they fell down on their foreheads (prostrating) to it kissing the ground; then they raised their heads and raised their voices with an outcry pretending to cry until you could hear their sobbing; and they think that they exceeding in profit more than the pilgrims (for Hajj). So they seek aid with one who didn't start (the creation) nor bring it to an end, and they call out from a distance place until when they come near the graves and they pray two units of prayer before the graves; they think that they have achieved a reward although there is no reward for the one who prays to two Qiblahs (directions of the Ka'bah). You see them around the grave bowing and prostrating, seeking bounty and countenance from the deceased. They have filled their palms with

disappointment and ruin. For other than Allah, rather for Shaytan, and they raise their voices and seek their needs from the dead; and beg for relief from agony; they beg for the indigent to be enriched, and the healing of deformities and catastrophes."

"Then after that, they bow down while circling the grave; resembling the scarce house, which Allah has made a blessing and guidance for all of that exists. Then they begin to kiss and point at and the grave. Did you see the black stone and what the visitor of the scarce house does to it? They then place dust on their foreheads and cheeks which Allah already knows it wasn't dusted before Him due to prostrating (to Him). They then complete their rituals of making pilgrimage to the grave by shaving and cutting their heads; and they revel in their share of happiness from that idol, since they don't have with Allah any true (share) of happiness. They present sacrifices for these idols, and their prayers, offering, and sacrifices were for other than Allah, the Lord of all that exists."

"So when you see them congratulating each other, one of them says, "May Allah give

generously an abundant and plentiful reward." When they return, the extremists who contradict them ask them to sell them their reward for the their pilgrimage to the grave in exchange for their Hajj to Allah's sacred house and one would respond, "No, not even if you made Hajj for the whole year!"

"This is not even scratching the surface concerning what they have with them of bid'ah, nor have we examined all of their acts of innovation and misguidance since it is above what comes to one's mind or run through the imagination. [29]

So where did the intelligent of the astray and misguided individuals go, how astonishing is this! They turned towards worshipping and being in awe of servants like themselves, and abandon worshipping the Lord, the Magnificent. Allah says,

﴿ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ١٩٤ ﴾

[29] Ibn Qayyim, from the book "Ighaathat Lahfaan" (1/213)

> **"Verily, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful."** [*Soorah al-A'raf* 7:194]

Glorified is Allah above what they ascribe to Him and Exalted is He from what they associate Him with. Hence, this is an appeal of these individuals and others like them to contemplate on this noble verse and to reflect over its tremendous evidences. Afterwards, it is a verification of what this verse shows of Ikhlaas, *at-Tawheed,* and freeing oneself with clear confirming proofs and obvious evidences from polytheism, taking rivals.

May Allah grant us success to His guidance and make our deeds pleasing to Him; and grant us Ikhlaas within our speech and actions. Indeed, You Hear all supplications; and You are deserving to be hoped in; and you suffice us and Our protector; and May Allah send His salat and salaam upon our prophet Muhammad, His family and companions.



Imam Muslim collected a hadith in his Saheeh on the authority of Ubay bin Ka'b (radhiallahu 'anhu) that he said,

"Allah's Messenger (sallallahu 'alayhi wa sallam) said, 'O Abul-Mundhir! Do you know which verse from the book of Allah is the greatest? Ubay bin Ka'b said, "I replied, 'Allah and His Messenger know best'. The Prophet (sallallahu 'alayhi wa sallam) said, 'O Abul-Mundhir! Do you know which verse from the book of Allah is the greatest? Ubay bin Ka'b said, "I said, "Allah! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." Ubay bin Ka'b said, "He smacked my chest and said, "By Allah! Congratulations, Abul-Mundhir for having knowledge."

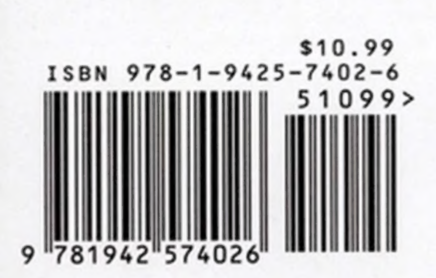
Meaning: congratulations for this knowledge which Allah has gifted you, facilitated for you, and has blessed you with. The Prophet (sallallahu 'alayhi wa sallam) swore by Allah exalting this status and emphasizing this ambition.

Among Ubay's excellent perception and keenness (radhiallahu 'anhu) is that when the Prophet (sallallahu 'alayhi wa sallam) questioned him he continued in his research for the verse which is dedicated to clarifying the greatest matter in the Quran, At-Tawheed, an acknowledgement of its confirming proofs, and a mention of Allah's greatness and perfection which He is deserving solely to be worshipped. This was from the completeness of his understanding and excellent understanding of the religion.

He didn't cite a verse clarifying praiseworthy etiquettes, subsidiary judgments , past events, horrors of the Day of resurrection or similar to that; rather, 'Ubay selected the verse which is dedicated to clarifying and acknowledging at-Tawheed.

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